1: Conzemius M-4, 5 (1921) 1932
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721 selves consider King Buppan's Bluff (Peñasco de Buppan, Frontón de Guapan), a promontory situated about 22 miles east of Escudo de Veragua Island, as the southernmost point visited by their ancestors.

721 Thus the Miskito acquired an ascendancy over practically the entire Atlantic seaboard from Cabo Honduras (near Trujillo in Honduras) 197 to Chiriqui Lagoon (Panama). Their language is understood by many Indians from the neighboring tribes (Sumu, Rama, and Paya), and still plays the rôle of a *lingua franca* in certain parts of the Mosquito Coast. The part played by the Miskito in Central America in former days is similar to that of the Carib tribes of South America and the Antilles, but in the latter region the rôle of the English was taken by the Dutch.

721 The place names belonging to the Miskito language, which may be met with all along the Atlantic shore of Costa Rica and Panama as 103 far south as King Buppan's Bluff, owe their origin to the above-mentioned marauding expeditions (Conzemius, a: 300–306). Still permanent settlements were not made by the Miskito on that vast region, the southern limit of their habitat being formed by Pearl Lagoon, where they established themselves during the latter part of the eighteenth century. About that same period they also spread up some of the larger rivers, as the Patuca, Guagua (Wawa), Cucallaya, Prinsapolca, Rio Grande, and especially Rio Coco; on the last-named stream they may be found as far up as Bocay, that is, about 300 miles from the sea by the circuitous course of the river.

●727 TREATMENT OF PRISONERS.—As stated before, the Miskito began 567 their slave-hunting expeditions into the territory of their neighbors toward the end of the seventeenth century. The captive women and children were either kept as slaves (M.: *alba* [a]; S.: *warau*) or they were sold to the Jamaican traders who arrived occasionally on the coast. The boys, when arrived at the age of puberty, were allowed to take a Miskito wife, and the children of such unions grew up as free members of the tribe.

721 Slave-hunting expeditions in seagoing canoes were particularly directed to the Talamanca region (southeastern Costa Rica), where many Tiribi (Terbi) Indians were reduced to slavery. The same fate met the aborigines living around Chiriqui Lagoon (M. W.: 302; Peralta, a: 20, 93, 95; Peláez: II, 156; Young: 35; Conzemius, a: 300–301). Many references to the Miskito slavers may also be

[a] This word has evidently some connection with *albawina*, by which name the Miskito called the Sumu formerly, or perhaps all their Indian enemies in general. The Black Carib or Garif apply to the Miskito the name *idudu*, which word likewise had originally the meaning of "slave." (Compare *tisto* "slave" in Father Gumilla's work.)

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found in the works of the historians Juarros, León Fernández, R. Fernández Guardia, Ayón, Gámez, and Vallejo.[42]

In 1722 Spain protested to the British authorities of Jamaica on account of these slaving expeditions, alleging that the Miskito had captured in the valley of Rio Matina and on Tojares Island (Chiriqui Lagoon) over 2,000 Indians (Talamancas, Viceitas, Arinamaes, Abubaes) and sold them to Jamaican traders for arms and ammunition. On October 8, 1722, Diego de la Haya, Governor of Costa Rica, addressed a note to the authorities of Jamaica for the restitution of these Indians. (Peralta, a: 20–31; Fernández: IX, 153.)

The Sumu apparently did not enslave their prisoners, but killed them outright. Scalping was unknown, but the teeth and nails were extracted from the unhappy victims and carried round the neck as trophies. Certain subtribes of the Sumu were cannibals and roasted the enemies captured in war.

ALLIANCE OF THE MISKITO WITH THE BUCCANEERS.—During the seventeenth century the buccaneers, who were active in the Caribbean Sea preying upon the commerce of Spain, entered into friendly and commercial relations with the Miskito, who likewise were the enemies of the Spaniards. According to Exquemelin the first buccaneer vessel anchoring at Cabo Gracias a Dios was French. The captain was well received and made a few presents to the Indians, who in turn gave him products from their fields. When he left he carried along two of these Indians in order to provide his vessel with food, having observed their great skill in fishing. The two Indians were well treated; they learned French, and after one or two years were carried back home again. From that time the French and the Miskito became friends. Indian women were given to the former during their stay at Cabo Gracias a Dios and in payment the buccaneers gave iron tools. They had no trouble in being supplied with Indian fishermen when they left for a cruise, and some of them even picked up the Miskito language. The French made the English acquainted with their new friends. Many Indians served three or four years on the vessels of the buccaneers, learning either French or English, and then were paid off in iron tools (Exquemelin, Engl. ed.: 250; French ed.: II, 262–264).

It would appear, however, that later the English buccaneers were more esteemed than the French. Dampier (I, 8) states that the Indians "like the English but do not love the French," while according to Sloane (a: I, p. LXXVIII) the Miskito "do not allow any other nation but the English to settle among them and that they have

[42] See also Gaceta oficial de Costa Rica, 1864; A. von Frantzius, Archiv für Anthropologie, IV, 1870, p. 104; Thiel, Datos cronológicos para la historia eclesiástica de Costa Rica San José, under 1693; Restrepo, Viajes de L. Wafer, Bogotá, 1888, p. 110.

1: Conzemius M-4, 5 (1921) 1932
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seeking new colonies; their abdomen is roasted and eaten by both tribes.

Small fish is wrapped in bijagua leaves and roasted in the hot ashes. This procedure is the usual one while away from home when there is no cooking pot at hand. Fish prepared in this manner has an exquisite taste, for all the savor is preserved. Such a leaf parcel is called *kakuti* by the Miskito and *wiwana* by the Sumu. The Miskito living near the sea also fry fish in coconut oil. The latter is obtained by grating the nut and boiling the milk until the oil rises to the top, when it is skimmed off.

ANTHROPOPHAGY.—It is very probable that in former days slaves captured from the enemy tribes were occasionally an article of diet among Miskito and Sumu. There is no lack of proofs that cannibalism existed among the Sumu. It was reported by Columbus in 1502 from the region between Cabo Honduras and Cabo Gracias a Dios. In 1612 the Twahka killed and devoured a party of Spaniards (Conzemius, b: 27). Later, during the second half of the seventeenth century, a buccaneer was roasted and eaten by the Kukra of Corn Islands (Exquemelin, Engl. ed.: 114). A Spanish document from 1739 or 1740 states that the Tuñla Indians used to capture Christians in order to fatten and then eat them.[48] M. W. (305) tells us that the Ulwa first drew out the finger and toe nails of their unhappy victims, while the latter were still alive, and knocked out their teeth with stones. Then they roasted them over a framework of green sticks. They considered this food the best of all.

Cannibalism was, however, probably a ceremonial custom, a ritual of vengeance. The body of the enemy was mutilated and cut to pieces, in order to destroy him entirely. The hair, teeth, and nails were extracted and carried as necklaces, as particularly magical virtues were attributed to these body parts. To eat an enemy was indeed considered the most profound of all insults, for by such an act he would be destroyed, not only for this world, but also for the hereafter.

PRESERVING MEAT AND FISH.—After a successful chase the meat which is to be preserved for some time is placed on a low stage or framework (M.: *trin;* S.: *pala, lim*) of green sticks, and slowly barbecued by the action of a fire lighted underneath, assisted by the rays of the tropical sun. No salt is added to it. From time to time it is turned. This fire is kept up for several days, after which the meat becomes nearly as dry as our smoked beef.

[48] Noticias estadisticas del Reino de Guatemala, Guatemala, vol. II, No. 32, Oct. 10, 1867.

2: Kirchhoff E-4 (no date) 1948
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is an elaboration of aboriginal customs, encouraged by the English. Early records indicate that the *Sumo*, *Paya*, and *Jicaque* developed similar but perhaps less complicated organizations in order to resist the Spanish Conquest. Probably they too had waged war previous to the 16th century, but available data do not permit identification of aboriginal customs.

Among the *Mosquito* and *Sumo* all men were potential warriors. They were arranged according to military ranks, which were distinguished by feather insignia. The warriors, particularly of the *Sumo*, were subject to severe tests including dietary restrictions, and they celebrated various ceremonies. Women were not permitted to attend these ceremonies, and the warriors were not supposed to have any relations with women. Before a battle shamans were consulted. The warriors, painted black, usually attacked the enemy at night. The *Mosquito* took prisoners to be sold as slaves to the Whites. The *Sumo* killed as many of the enemy as possible. They mutilated the corpses and wore the teeth and fingernails as trophies. Some of the *Sumo* reputedly ate the roasted flesh of their enemies in order to inflict further insult upon them and to make sure that they were completely destroyed.

ESTHETIC AND RECREATIONAL ACTIVITIES

Dances and music.—All ceremonies are the time for much intoxication, dancing, and singing. On frequent occasions the *Mosquito* sing in groups or singly. There are many kinds of dances, some of them specially for women and others for particular ceremonies. There are two types of drums: a goblet-shaped drum used in funeral and memorial ceremonies and a drum of European origin which is used in some of the ceremonies and, perhaps, as a signal drum. Conch-shell trumpets and reed or bone flutes with one to four stops are blown. *Sumo* and *Mosquito* shamans use flutes 6 feet (2 m.) long. The musical bow, with or without a gourd sounding box, is played by women. Gourd rattles are also used.

RELIGION

The *Sumo*, *Mosquito*, and *Paya* believe in a deity, called "Our Father," who lives in the sky. He is little interested in mankind, is too far removed to be approached by humans, and has little influence upon human affairs The sun, moon, and stars, especially the Pleiades, are considered to be supernatural beings. They figure in the mythology and are of some significance in the religious philosophy. Solar and lunar eclipses, thunder, wind, the rainbow, and other celestial phenomena are explained by myths. The last three are the agents of the major deities.

A *Sumo* creation myth recounts the activities of two brothers who made the animals out of maize cobs. People are believed to have been made from rays of the sun. The *Paya* believe that their god sowed men in the